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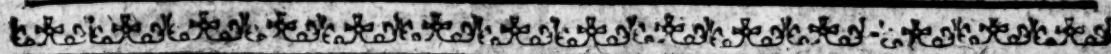
Mr. *Calder's* late Paper Entitled

A
R E T U R N

etc.

And the C O N T I N U A T I O N thereof.

John Anderson, Publisher



G L A S G O W,
Printed by *Robert Sanders*, One of Her Majesties Printers,
ANNO DOM. M. DCC. XII.

LETTER

FRIED

Mr. C. W. ...

RETURN

...

C. W. ...

...

Mr. Calder's late Paper Entitled

RETURN &c.

And the CONTINUATION thereof.

- In Answering your Desire, I think I may promise you pretty good Entertainment, tho' I'm sorry it will be so much at the Expence of Mr. Cald's and his Assistants.

As to the First Particular, viz. that of the *Trent* Creed. That I may proceed with all Plainness, I must premise, That that Creed is so call'd, not as if it had been made by the Council of *Trent*, for that it was not; but because it binds the Person professing it to receive whatever was Defined by that Council. This is uncontroverted on both hands.

This premis'd. I come to tell you how the Controversy stands. Mr. *Calder*, in his *Answer* to the *Dialogue* concerning the *English Service*; asserted, page 13th, That there is no Tincture of the *Tridentin Creed* in the *Service Book*. To this, in my *Examination* of his *Answer*, page 20, I replied, 'That if so, then it must be a very ill Book: For the first Article of the *Tridentin Creed* is, *I believe in one GOD the Father Almighty, Maker of Heaven and Earth*. The 2d. Article is, *And in one Lord Jesus Christ &c.* I added, That even in these Articles of the *Tridentin Creed* which are superadded to the Apostolick Doctrine, a part of the 15th is, *I do also Receive and Admitt the receiv'd and approved Rites of the said Catholick Church in her Solemn Administration of the Sacraments*. Whereof, (I told him) the Cross in Baptism, Kneeling at the Communion, and the Ring in Marriage are three.

Now, how has Mr. *Calder* vindicate himself in this Matter? Why, you see in his Paper, he is confident he has me at a Bay, and invites all the *Whigs* to come and see how he'll worry me. He asserts 1st. That I have taken the *Nicene Creed* for the *Trent Creed*. The first, says he, made in the Council of Nice in the Year 325. The *Trent Creed* in Pope Pius the 4th's time in the Year 1563. Secondly, 'That he had read the *Trent Creed* 26 Years ago, and for the *Nicene* (says he) we read it in the *Service* on all Holy Days. 3dly, That the *Trent Creed* has but 12 Articles, and that, that which I call the 15th is indeed the 4th. And to confirm all, in the *Continuation* of his *Return*, he pretends to set down the *Trent Creed* consisting of 12 Articles only.

Now as Mr. *Calder* invited the *Whigs*, so I can do no less than invite

invite the *Tories* to this Spectacle: If I do not make it out, that every Clause of what he has advanc'd is a manifest Blunder, either in point of Argument or History or both, I shall submit to their Censure.

1stly, In the first place, Is there any Man of sense wou'd have taken these twelve Articles, which Mr. *Calder* in his *Continuation* has set down, for the whole of the *Trent* Creed, as he has done? I affirm there is none. For, as impious as the *Papas* are, yet they are not so ill advis'd as to make a Creed without a Profession of a Belief in GOD or in a Crucified Christ, which yet the *Trent* Creed wou'd have been without, had there been no more in it than what Mr. *Calder* has set down.

2^dly, Is it possible that any Man of common Sense cou'd have taken these for the first Words of the *Trent* Creed, which Mr. *Calder* in his *Continuation* has made such? No, I affirm it was not possible. According to him the first Words of the *Trent* Creed are, *I most firmly admitt and embrace Apostolical and Ecclesiastical Traditions, and all other Observations and Constitutions of the same Church.* Now I ask every Man of common Understanding, if these Words *The same Church* do not necessarily Import that something behov'd to go before.

3^dly, Is it indeed true as Mr. *Calder* asserts, That the *Trent* Creed was made in the Year 1563? No; The Decrees of the *Trent* Council were not confirm'd by the *Pope* till the 26th of January 1564; nor was the Creed made and enjoyn'd till the 13th of November thereafter, for which I appeal to the Date of the Original Bull, sign'd by the *Pope's* Secretaries, which runs thus. *Datum Romæ apud St. Petrum Anno 1564, Idibus Novembris, Pontificatus 5^{to} Anno*

Fed. Card. Casius.
Cas. Glorierius.

4thly, Is it indeed true as Mr. *Calder* asserts, That that is the *Nicene* Creed which begins, *I believe in one GOD the Father Almighty*

Almighty, Maker of Heaven and Earth, &c. I affirm it is not. I affirm that these Words *Maker of Heaven and Earth*, are not in all the *Nicene Creed*. For which I appeal to the Original Authors where it is set down. *Rufin. Eccles. Hist. Lib. 1. Cap. 5. Sochat. Eccles. Hist. Lib. 1. Cap. (mibi) 5. Theodoret. Eccles. Hist. Lib. Cap. (mibi) 12. Athanas. Epist. De Fide apud Forbes Instruct. Hist. Lib. 1. Cap. 4.*

5thly, Is it indeed true as Mr. Calder asserts, That the *Nicene Creed* is read in the *English Service* on all Holy Days? No. I affirm That the *Nicene Creed* is not in all the *Service Book* from the one end to the other. You'll ask then what Creed that is, that is read in the *Communion Office*, and which is taken for the *Nicene Creed*? I affirm it is the *Constantinopolitan Creed*, which was made in the Year 381, Fifty six Years after the *Nicene*; for which I appeal to the forecited *Forbes. Caranza. Sum. Concil. &c.* The *Nicene Creed*, as I have already observ'd, has not *Maker of Heaven and Earth*, in the 1st Article. It makes no mention of *Pontius Pilate*. It has not the Article of *the Forgiveness of Sins*, nor of the *Resurrection of the Dead*, nor of the *Life of the World to come*. All which the Creed in the *Service Book* and the *Constantinopolitan Creed* have.

6thly, Is it indeed true, as Mr. Calder asserts, That the *Trent Creed* has but 12 Articles? No. I affirm it has 24; For which I appeal to the Original Bull forecited, whereby that Creed was enacted. And every Body may see the Articles not only set down, but also distinguished in *Gordon's Geography* at the End of the Description of *Italy*, Page 174.

7thly, Are not these really the first and second Articles of the *Trent Creed*, which I, in my *Examination of Calder's Answer* call'd such? Yes, for which I appeal to the foresaid Original Bull, which, after a Preamble giving the Reasons of enacting such a Creed, proceeds thus. *Ego N firmâ fide credo & profiteor omnia & singula quæ continentur in Symbolo Fidei quæ S. Romana Ecclesia utitur.* And then it goes on with the Articles, *Credo in unum Deum &c.*

8thly,

8thly, Is not that a part of the 15th Article which I made such in my *Examination*, viz. these Words, *I do also receive and admit the received and approved Rites &c.* I affirm it is; For which I appeal to the forecited Documents.

9thly, Even upon Mr. *Calder's* Supposition, That there were but 12 Articles in the *Trent* Creed, yet shou'd the foresaid Words be a part of the 4th Article, as he has made them? No, I affirm, even according to his Calculation, they shou'd be in the 3d Article: For in this case as 15 is to 24, so is 3 to 12. And therefore the third Article, according to his Calculation, answer to the 15th according to mine, which I have prov'd to be the true one.

10thly, Was it not even palpable Nonsense in Mr. *Calder* to say, *My Mistake lay in this, that some Authors mixed these two Creeds together, making an Introduction of the Nicene Creed to usher in the Additions of the Trent Creed?* I affirm, it was black Nonsense. For, wou'd ever any Author have mixed them together, if they had not been mixed by the first Compilers? That had been down-right Forgery. The Compilers of later Creeds still adopted former Creeds, and only added something of their own with respect to the prevailing Heresy: But still that which they adopted was their own as well as that which they added. Thus the *Nicene* Creed borrow'd from the *Apostle's* Creed, if the common Tradition concerning the *Apostle's* Creed be true. Thus the *Constantinopolitan* Creed borrow'd from the *Nicene*, and thus the *Trent* Creed borrow'd from all these three.

And now may not I ask in the last place, Is in not true, that Mr. *Calder* had never seen the *Trent* Creed? I appeal to every Man living after what I have said, if it be not evident, he had not.

Mr. *Calder* seeks to justify the use of the Cross in Baptism and Kneeling at the Communion from this, that they use them with a *Tridentin* Intention. I answer, the Innocence of the Intention can never justify the Irregularitie of the Fact. The first

first Christians did not go to the Sacrificial Feasts with the same Intention that their Heathen Friends did, and yet the Apostle condemns their Practice. 1 Cor. 8. I told Mr. Calder this, page 56 of my *Examination*, but he is incapable of being instructed or growing wiser.

He adds, *That he does not see how the Ring in Marriage is retain'd in the Administration of Sacraments, seeing the Church of England denies Marriage to be a Sacrament.* I answer the Church of England may deny what she will; but if this Definition of a Sacrament in the *English Catechism* be a good one, viz. *That 'tis a visible sign of an invisible Grace*, I think it would be no Difficulty to prove that she gives Marriage the Nature of a Sacrament, however she may deny it the Name. To which I add, That I am not convinced, that the Church of England denies Marriage to be a Sacrament. For the 25th Article only says, *That it is not to be accounted a Sacrament of the Gospel, — or to have a like Nature of Sacrament as Baptism and the Lord's Supper*; but it does not simply deny it to be a Sacrament. And which confirms this, the *English Catechism* teaches, *That there are only two Sacraments generally necessary to Salvation.* By which Doctrine Marriage may be a Sacrament, tho' it be not necessary to Salvation.

But to end this Particular. It may be worth the while to enquire, what has led Mr. Calder into all these Mistakes about the *Nicene* and *Trent* Creed. The Matter is plainly this. When Protestants dispute against the Papists, they never meddle with the twelve first Articles of the *Trent* Creed, because they are uncontroverted betwixt them, and he has fallen upon some such Protestant Book, where the twelve last Articles are only set down, and has from hence Concluded there were no more in the Original Draught. Thus generally, in all he writes, he takes things at second hand. And this is the common Infirmary of his Brethren, that out of Vanity of Mind and a Pedantick Affectation of seeming Learn'd you shall find them

for

for ever talking of *Councils, Fathers,* and great Authors, while yet upon a little *Converse* with them, you may discover, they never so much as peep'd into these Authors, nor know so much as the Age when they liv'd, or the Language they wrote in.

But I proceed to the second Particular, the Story of *Hippolitus* Martyr and Bishop of *Porta*, who liv'd in the Year 220. Mr. *Calder* in his *Answer* to the *Dialogue*, page 11, urges us with the Authority of that Father, and his Testimony in Favours of *Liturgie*, he having said in a certain Book, concerning *Antichrist* and the end of the *World*, that, laying aside the Reading of the Scripture and set Forms was a sure and certain Sign of the coming of *Antichrist*. To this I answered, that, that Testimony cou'd be of no weight against us, because the Book out of which it is cited is spurious, and is not the Work of that *Hippolitus* who liv'd in the third Century. Well, what says Mr. *Calder* to this? Why indeed very wisely he falls a citing several Authors to prove that there was such a Man as *Hippolitus* in the 3d Century, and that he was a good Man. Mr. *Calder* seems to be under a fatal Necessity of speaking Nothing to the Purpose. No Man ever deny'd that there was such a Man as *Hippolitus*, or that he was a good Man. But the Question is, Whether that Book about *Antichrist* and the end of the *World*, out of which Mr. *Calder* cites the Testimony, be Genuine. One that were not more than three Quarters and a half Idiot might have understood this. To prove that it is not Genuine, I did not cite the Testimony of *Presbyterians*, but of *Coke, Whitaker, Fulk*, three of the most eminent Divines of the Church of England in their time, who declare the Author of that Book, out of which that Sentence is taken, to have been a *Fantastick Fellow*, and full of Fables, an *Ignorant Fellow*, a *Foolish Author* whom no Man regards or reads, or almost knows. Now is it not true, That these Divines have given these Characters of that Book and it's Author? Yes, Mr. *Calder* cannot deny

it, nor any Body that an Eye in his Head. What then is his Quarrel? Even this, That I said, *I believed the Church of England Writers in one Voice reject that Book as spurious.* Whereas he pretends to have found two of a contrary Opinion.

The first, says he, is Dr. Hammond who in his *Preface* to *Annot. on the Psal.* page 5th, cites the foresaid Passage out of *Biblioth. Patrum* with Approbation. Now let me ask

1st, Does Hammond pronounce the Book to be Genuine? Not he. He was not upon a Dispute with an Adversary, and therefore did not concern himself to enquire whether it was Genuine or Spurious.

2dly, Does the *Biblioth. Patrum* at least, from whom Hammond cites it, pronounce it to be Genuine? No. So far from it, that Joannes Picus the Publisher of it cautions the Reader against the Errors of it, and is plainly of the Mind, That it was not the Bishop of Porta was the Author of it.

3dly, Did the Publisher of it certainly know, at least whether it was originally written in Greek or in Latin? Not he *Per me liceat* (says he) *duo sint Hippoliti &c.* For me, let there be two Hippolitus's, one who wrote in Greek, another in Latin. Accordingly having found the Greek among some musty Papers at Venice, he publish'd it with a Latin Translation in the *Biblioth.*

4thly, Did Hammond cite the foresaid Testimony in Favours of Liturgie or Set Forms of Prayer? Not in the least, but to recommend Singing of Psalms. Here then is one of Mr. Calder's Witnesses fairly off the Score. And I think it is abundantly plain that he never saw either the Book ascrib'd to Hippolitus, tho' he is so fierce upon it, nor yet the *Bibliotheca Patrum* wherein it is insert. Second hand Shreds from the Rag-mercat is all the Furniture we are to expect from our Scotch Liturgical Clergy.

The other is Dr. Comber, who (says Calder) cites the same

Words on St. Jerome in his Preface to his Book on the Liturgie. Very well, Does Comber Vouch the Book to be Genuine? not he. Does St. Jerome Vouch the Book to be Genuine? You may see his Judgement on Hippolitus prefix'd to the Book in *Biblioth. Patrum*. If you find any such thing there, your Eyes are better than mine. He gives us a Catalogue of Hippolitus's Works, but not a Word of that Work *De Consummatione Seculi*, out of which the Citation is taken: No wonder that Jerome did not: For Eusebius that liv'd before him, and gives a Catalogue of Hippolitus's Works, speaks nothing of it Plainly, Jerome was so much in the Dark, that he knew not where Hippolitus had been Bishop. *Norien quippe Urbis scire non potui. Hieron. De Script. Eccles.* Nor to this Day, can it be determin'd where in all the World his Bishoprick lay, nor whether the Name of it was *Portus* or *Portus*, or whether it was in *Arabia* or *Italy*, upon the Coast of the *Red-Sea*, or the Banks of the *Tiber*. Yea, Eusebius, who liv'd within Forty or Fifty Years of him, can tell no more, but that he was Bishop of a certain Parish. So much for Mr. Calder's second Witness.

Thus, tho' I did not peremptorily assert, but only said, I believed that the Church of England Writers in one Voice reject the said Book as Spurious, yet neither Mr. Calder nor all his Assistants have been able to direct me to one of them who pronounces it Genuine, even tho' their Reputation depended on it.

Yea, admitting the Book were Genuine, yet the Citation makes nothing against us. It runs thus, *Liturgie shall be extinguished, the Singing of Psalms shall cease, the Reciting of the Scripture shall not be heard.* Now all this is nothing but an Enlargement upon our Saviour's Words, *That Iniquity shall abound, and the Love of many wax cold.* For, That Liturgie shou'd signifie, as Mr. Calder would have it, a Course of Set Forms garnished with a Parcel of uninstituted Ceremonies, is a new Notion, which was never affix'd to the Word till
Learn.

Learning was Decay'd, and the Church miserably corrupted. Vide ad Dialogue page 36. Now, pray, what does it make, for the Liturgie or against us to say, That in the times of Antichrist and before the end of the World, the Publick Worship of GOD shall be extinguished, the Singing of Psalms cease, and the Reciteing of the Scriptures not heard? Vide Fulk against the Rhemists on Matth. 24. But why should I stand disputing against the Authority of a Pretended Father, whom almost every Writer makes a jest of. Witness that Famous French Critick Tanaquillus Faber, who runs over the whole piece Correcting the Language, and Ridiculing the Assertions thereof, and in end Concludes, telling his Learned Friend Joseph Williamson at London to whom he wrote. *Itaque pulchre hodie discedo, nam invenio quod una simul rideamus.* I part with you (says he) in a good humour to day, having found something, at which when we meet we may Laugh our Bellies full. Epist. 70. Lib. 2.

And now after all, I referr it to you, my good Friend, if it be not a sad case to have to do with Mr. Calder and his Assistants, who are never so lucky so much as to stumble into Sense or Truth. In my Examination of Mr. Calder's Answer to the Dialogue I instanc'd some Hundreds of Blunders he had fallen into, which every Body that has not forfeited all pretences to Sense or Modesty must own to be Blunders. This, one wou'd have thought, shou'd have made him cautious: but that, I find, is never to be expected. A blind Mare will forward, be the the Danger what it will.

The two Particulars I have just now examined, have but small Influence on the Controversy of the Liturgie, yet I thought it necessary to instruct People about them, who might be unacquainted with them. I once intended to have delay'd the Consideration of 'em, till Mr. Calder had perfected his Return (which I find he is to publish by single Sheets) to my Examination of his Answer, and then to have picked out any thing had the Face of an Argument. But it being more than

a Quarter of a Year from the Date of his first Sheet and half, and having heard of nothing but on Sheet since, which he calls the *Continuation*, I apprehend he has given it over, and that I am not to wait longer.

As for the rest of his Paper, he has written it with all the lewdness of a *Rake*, without on Grain of the Wit. He has stuffed it with the most nasty Smut and Obscenity, which might have made even a *Melusine* or *Aloisia* to blush. He has freighted it with some Hundreds of Lies, which all the World knows to be such. And, which is worst of all, by his equally dull and profane Jest, has directly invaded GOD ALMIGHTY, and expos'd the most Sacred Things, beyond what, I dont say any Minister. (For I cannot allow him that Name) but even any Baptiz'd Creature was ever guilty of. But he was the very best our *Scotch Liturgick Party* could find to defend their Cause: And I am not to meddle with him in these things: So much the less, that I find he has got pretty sharp Chastisement for them, tho' nothing proportional to his Guilt, in a Pamphlet Entitled *Curat Calder Whipt &c.* Wherein also you may find a pretty good Swatch of the best Book he ever wrote, viz. *The Lawfulness and Expediencie of Set Forms*, 1706. And light given to severall things which use to be the Subject of the Discourse of his Party.

You seem indeed to be surpriz'd, not that Mr. *Calder* shou'd have written; for, except Good, he is capable of any thing; but that his Party shou'd have allow'd and encourag'd him to publish such a Scandalous Paper. But I must tell you, there was a *Politick* in it. They knew there was no Answering the Arguments I had advanc'd, nor Defending the *Answers* he had made. And therefore they thought it wou'd be the most compendious way to silence me by a Paper which I wou'd think below me to regard. And so if they got the last word, they cou'd have Confidence enough to say they had won. But they are out in this *Politick*, as they have been in many others: For tho' I indeed think it below me to answer Blasphe-
phemous

phemous Obscene Ribaldry, yet, having once engag'd in this Controversy, I resolve to take into Consideration whatever may be published, that has the Colour of an Argument, whereby any Body may be impos'd on

And I must needs tell the *Liturgick* Party, that whatever Opinion they may have of the *Presbyterians*, tho' we are content to be reason'd into any thing, yet will we be *Bullied* or *Blustered* into nothing; and therefore they may lay aside that *Politick* as stale and useless, the Discovery whereof is sufficient to defeat it. When they *argue* with us, we think our selves oblig'd to *answer* them. When they *Railly* or *Banter* us, it may be a Diversion or Exercise of Wit to *Return* it. But when instead of *Raillery* or *Banter*, they run out into *Railing* or *Ribaldry*, when instead of *Arguing* they bid——Damn us, when instead of *Wit* they break out into *Impiety* and *Obscenity*, when even their *Clergy-Writers* dwindle into the Character of *Scoundrels*, we cannot but look on 'em as Self-condemn'd, and conclude their Cause desperate.

If then they ever hope to gain their Point, and obtain an Universal Reception of the *English Liturgie*, there are two things to be done by them; *First*, they must give a solid Answer to the particular Objections against such and such things in the *Liturgie*. A hint of these Objections is to be found in the *Dialogues*, every Title of which I hope, to justify, excepting Errors of the Press, which I cou'd not attend by reason of my Distance from it and other Avocations. *2dly*, When this is done, they must justify their *Conduct* in obtruding the *English Liturgie* upon us: For, suppose it were necessary we shou'd have a *Liturgie*, yet no one can see a Reason why it shou'd be the *English*. The receiving the *English Liturgie*, especially in our present Circumstances, must necessarily infer the subjecting the Church of *Scotland* to that of *England*, which yet our Forefathers, both under *Popery*, *Presbytery*, and *Prelacy*, were still jealous of and remonstrate against. And why we shou'd now part with the *Independency* of our Church, and without an *Equivalent* too, is not
very

very easie to say. And the doing of it, I'm perswaded, must go very near the Heart of any Scots-man, *Except the Burgh of Crail*. Now till both these be done, the urging the *English Liturgie* upon us may well inflame our Divisions, but I'm mistaken if it ever have any other Effect.

I see an Advertisement in the *Scots Courant*, Numb. 1087, *That there is Collected and to be Reprinted a Body of Liturgies, particularly those of the Protestant Churches; to shew, That, in all Churches and Ages of Christianity, Liturgies have been used.* In order to which the *Liturgie* Authorized by K. Charles the first is already cast off, and the next intended is the *Geneva* or *Knox's Liturgie*, but I must tell the Gentlemen who carry on that Project, that they have begun at the wrong end. No one wants to know, That there is such a Book as the *Geneva* or *Knox's Liturgie*. And as few want to know, that there was a *Liturgie* sent down by K. Charles Anno 1637. The three Nations felt it with a Witness, and the Memory of it is writ in Characters of Blood. But if these Gentlemen would begin at the other end, and publish the *Liturgies* of the three first Centuries, it wou'd be a more prevailing Argument with us *Presbyterians* than the *Liturgies* of ten Centuries immediatly back from our selves can be. For, to say, That the publishing the *Liturgies* of the *Protestant Churches* will shew, *That in all the Churches and Ages of Christianity, Liturgies have been used*, is, to say no worse of it, palpable Nonsense.

I ask your pardon for this Trouble, and am

Septemb. 29. 1712.

Your O^c.

very easy to say. And the doing of it, I have not wanted, until so
very near the heart of any sect-man, that the Church of Christ
Now all both shall be done, the saying the Lord's name upon
us may well become our divisions, but I'm mistaken if it ever
have any other effect.

I for an Advertisement in the Scots' own, March 1087, that
there is collected and to be printed a Book of Liturgies, parti-
cularly those of the Protestant Churches; to show, that in all
Churches and Sects of Christianity, Liturgies have been used.
In order to which the Liturgy is Authorized by K. Charles the first
is already cut off, and the Liturgy of the Church of Rome or Rome's
Liturgies, but I shall tell the Gentlemen who carry on the Pro-
test, that they have chosen at the wrong end. No one wants to
know, that there is such a Book as the Church of Rome's Liturgy
now. And as few want to know, that there was a Liturgy sent
down by K. Charles the first, the three Nations left it with
a Vindication, and the History of it, with a number of blood.
But these Gentlemen would begin at the other end, and publish
the Liturgy of the three first Churches, it would be a more pro-
fitable Argument with the Protestants than the Liturgies of ten
Centuries, and I say, that from our lives can be. For to say,
that the Liturgy of the three first Churches will
show, that is all the Church and Sect of Christianity, Liturgies
have been used, is to say no words of it, but to make Noise.
I ask your pardon for this trouble, and am

Septemb. 29. 1712.

Your Obedt. Son

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